1: Holmberg--90 [2] (1941-42) 1950 Siriono
116, 776, 821

"In this simple society, however, there is no belief in a hierarchy of gods who control the destiny of man. Yási (Moon) is the only supernatural being which the Siriono believe in. As has already been mentioned, mythology imparts considerable power to this culture hero who was responsible for the creation of the world and all that is in it, and attesting to the fact that the moon still plays some role in the affairs of men are such beliefs as that the moon causes thunder and lightning by hurling peccaries and jaguars down to earth and that to sleep under the rays of the moon causes blindness. But the moon can scarcely be regarded as a supernatural being in the usual religious sense. It exerts little or no influence on the affairs of men, and no cult has grown up around it."

1: Holmberg--90 [4] (1941-42) 1950 Siriono
116, 776

"The Siriono also believe in monsters, of whom they have great fear. These are called kurúkwa. Unlike the abačikwaia, which are invisible and formless, the kurúkwa are visible and somewhat resemble human beings. But they are large, ugly, black, and hairy. These monsters lurk outside of the house at night, where they await their victims, carry them off into the forest, and strangle them. Sometimes the kurúkwa even come into the house and snatch people from their hammocks while they are sleeping. During the day, however, there is little danger of the kurúkwa. They have a great fear of the bow and arrow. Consequently hunters are never assaulted.

Informants told me that the kurúkwa are especially fond of waiting outside of the house on nights of drinking feasts. When the men are drunk, they often go outside of the house to urinate or defecate. The kurúkwa await them at the edge of the forest and cay, 'Man yen ererékwa héri' ('What is the name of your chief?'). (The kurúkwa are especially fond of killing chiefs.) If the men impart the name of the chief to the kurúkwa, they will not be harmed; if not, they may be carried off into the forest and strangled.

The kurúkwa are believed to have companions like men. When they are unable to find human victims, they hunt tapir, peccary, and other animals. Kénda, who was one of my best informants at Casarabe, told me that it was dangerous to let my horse run loose at night because a kurúkwa might strangle him."

1: Holmberg--44 [6] (1941-42) 1950 Siriono
116, 517, 535, 533, 776

"The most meaningful songs seem to be those that are sung in connection with the dance. Dancing (yurúki) is always accompanied by singing (hidási dási) and is a very common way of passing parts of the long tropical nights especially when the moon is shining. Group dancing is rarely indulged in during the day or on nights when the moon is dark. On such nights a fear of evil spirits keeps the Indian close to his hammock."